

THE 167.  
**LIBELLER**  
**Characteriz'd**  
By his own Hand.

IN  
**A N S W E R**  
TO

A Scurrilous Pamphlet,  
Intituled,

**The Character of a Quaker, &c.**

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*Nulla fides, Pietasq; viris, qui Castra sequuntur  
Venalesque manus : ibi fas, ubi maxima merces,*

*K R. J.*

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THE  
LIBELLER  
Characteriz'd

By his own Hand, &c.

**H**E Is an entire lover of his *Party*,  
for whose sake he Stigmatizes all  
but his own *Cast*, prefers Gentile  
*Hectors* Damming *Oathes* before  
the Plain Christian *Yea* and *Nay* of his Neigh-  
bour.

To the *first*, he dedicates his *Paines* : To  
the *second*, his *Hatred*. His *Malice* is so bent  
against all *Sobriety*, that he fears its least appear-  
ance more than *Hell* ; and to *Reform* is such a  
*Task*, that he hates the very Word. So dismal  
is a *Modest Dress* to his *Luxurious Eye*, that he

takes it for a *Monster* in Nature; and inconsistent, with what he calls *Religion*, to be *Virtuous*.

He knows not whence that *Devotion* should have its Rise, that teaches how to deny self, since *his* hath ever been to answer the debauched Ends of a *seared Conscience*; and to thwart his Interest, tears it, *A Composition of Contradiction*.

He knows of no *Honour* but what is required by a proud *Hamond*, or a cursed *Herod*; the first thirsted for the *Knee*, the second for *Tytles of Honour*, yet neither failed of their due *Reward*.

But have they ever made themselves such tall *Hornes* by their own strength, or procured so many *triumphant Trophies* by their own Arm, that any now should boast or turn *Incendiaries*?

To preach *Christ the Light*, is to his understanding *insignificant babble*. Not to *Swear* with him, is to *Lye*; because he believes *Oathes* a great in-

ingredient to make a Gentleman; and Plain-dealing at a word, is so much an *Enemy* to him, that he calls it a *meer Cheat*.

*Jesuite* and *Pope* being amongst some, words of *Reproach*, he'll *Stigmatize* with them, but will have the *Churches Compass* as absolute as the *Popes Infallability*. In general, where he hath nothing against *Religious Principles*, he'll *bely* them, affirming absolute *falcities*.

He's so much a *Temporizer*, that he counts the demand of *Civil Liberty*, or a *Trial* by the *Law*, absolute *Contention*; and speaking true *English* to a *single person*, an affront of *Justice*. So much an admirer of the *Decrees*, or *sic volo's* of every private *Cabal*, that its *Treason* to enquire into the *Reason* of their illegal *Results*. He takes a measure of others *Chastity* by his own *Courtship*, obscenly prating like one of those, who, to be in the fashion, keep *Concubines* at home, so charging others with *guilt*, would palliate their own.

He envyes the *Worship* of *God*, therefore  
Devon-

*Devonshire-House* sticks in his *Stomack*, and to be knockt down in the *Streets*, and hal'd to *Goal*, he tearms keeping from breaking the *Law*. He counts no *Lawful Wedlock*, but where the *Priest* has a *Fee*; although from *Genesis* to the *Revelations* he hath neither such *Precept* nor *Example*; and glories in the *Extravagancy* of a *distracted Whimsy*, or exalted *Diotrephe*s, whose *Actions* were owned of none, publicly condemned of many.

*Baby-Sprinkling* is one of his chiefeft *Infalibles*, by which he markes out a *Christian*, although he be as *Debauched* and *Luxurious* as the *Gomorrhean*; and where his *Party* wants strength of *Argument*, the *Libeller* assists with *Dirt*; concluding peaceable *People* a formidable *Party*, and dangerous to the *State*, with which he would incense the *Magistrate* to severe *Usages*, fecching his *Pollicy* from the *Spanish Inquisitors*, who Cloath the *Innocent Protestants* with *dismal Hellish dresses*, before they deliver them unto the *Civil Power*, in order to receive the *Fire* and *Faggot*. He

He scoffs at a *Resurrection* from *sin*, like an irreligious Miscreant and *sin-lover*, who neither ownes the true *God*, not the *Souls Immortality*. He hates *Religious Meetings*, counting them a *Breach of Law*. Whorish *Nurseries* suiting more the debauched mindes of such *Athiests*, whose incensed madness is kindled against all opposers of their *Debaucheries*. His *work* bewrayes his Whorish *effeminacy* ( by which he falsely measures others ) whilst he hints his *skill* in tokens of *Letchery*.

He hates the *Prosperity* of an industrious People, while such as himself are *devouring* and *wasting* upon their *Lusts*.

The *Unity of Affection* amongst *Quakers* offends such bloody minded *Discrepants*, who instigate to a *National Division* and *Ruine*, while they ayme at the *violation* and *spoil* of the Peoples just *Interests*. He abuses the *Quakers* for their *Charitable Collections*, while he, and such *Conformable Sons* of the *Church*, can without any  
pitty

pitty, suffer their fellow *members* to lye roaring in the Streets for want. He wisheth an industrious pious People embarqu'd for *Terra incognita*, that such *Extravagants* as himself may have all to devour upon their unsatiabable *Lusts*. His *Conscience* is so broad, and his *Throat* such an open *Sepulchre*, that he'll make no bones to devour and swallow down all his *Neighbours Proprieties* and *fruits* of their *Industry*.

His *own work* is that of a *Canting Gypsie*, exposing to Sale his *Rapsody* of *Lyes*, *Piece of Cant*, and *beggarly Scurrility*, which he pretends for to supply, provided you his *Libel buy*; whose *Name* would be as *Infamous* as his *Work Scurrillous*, had he the *Confidence* to discover the one, as he had *Impudence* to belch out the other. And to Conclude, His *own Work* is his best *Character*.

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T. R.

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 THE END.



